1: Underhill E-5 (1931-1935)1946 NU28 Papago NU28

When we see it rise again, 796x
I say to you—Go! 539x
Hitcia hdhina!(12)

These are only a few of the scraping-stick songs; there are probably hundreds of them. More will be quoted in connection with the ceremonies for the salt pilgrims and for driving away evil. 796x [533]

The ceremony of the Archie group is unique, for no other village had a similar shrine. Some, however, instead of opening and cleaning a shrine, opened the village fetish, recited the customary wise speeches, without which it was dangerous to expose the sacred objects, and perhaps sang the scraping-stick songs. Mesquite Root, a very old village related to the Archie group, kept a sacred basket hidden on one of the nearby hills. The keeper of the smoke, who was its custodian, fetched the basket to the council house at the time of the budding of the saguaro, at flowering, at forming of the fruit, and just before picking. He placed fresh eagle down in the basket and recited the wise speech, making a wish that the cactus might grow well.(26)

Kaka, at the west of the reservation, also used the sacred bundle. [186] Kaka is not related to the Archie group, but speaks a distinct dialect and is thought of by the Archie people as an abode of sorcery, sure sign of strangeness. However, its bundle ceremony was similar to that of Mesquite Root, and its boy and girl dancers seem to have been representatives of the "flood children." The bundle was hidden outside the village, as important fetishes often are, but in April the keeper of the smoke brought it to the council house and opened it in the presence of the elders. If the contents were damp, he was assured of plenty of rain for the summer; if they were dry, there would be little.

The keeper smoked over the bundle and made the wise speech. Then scraping-stick songs were sung, while a dance was performed by two boys and two girls, evidently representing the "flood children." Their bodies were spotted with white paint to represent the corn, and they had a black streak across the eyes. The boys wore cotton kilts, and the girls the old-style Papago skirts, which were merely knee-length kilts, made of home woven cotton. In their hands they carried eagle down. After the ceremony the dancers [271]

2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28

child was able to walk, it was carried on the mother's hip. When 854
the mother went foot gathering, children of an active age were left at home with the grandmother.

Children went naked until the age of eight or ten. After this, the 857
boys wore breechclouts and the girls a double apron, like their [291]
elders. Until this age, which was also that of taking up a few adult duties, both sexes played together making dolls of twigs tied together with corn husk.

"We went to a sunny place and played husbands and wives with our dolls. We girls would make our dolls grind corn. The boys would take their dolls and say, 'We go hunting.' 'Well, go,' said the wives. Then the boys would hunt all around the village and find a deer bone. 'Here is a deer for you.' Once we played a doll was dead and we were crying, but my mother stopped us. 'You mustn't talk about the dead.'"

Children hunted about the camp, generally roasting the small animals they killed on the spot. Boys might dig rats out of their holes. After the rains all children chased the birds while their feathers were too wet to fly and caught them in their hands.

Girls played "jackstones", (p. 147) and practised double ball but did not gamble until they were older. Boys practised kickball and shooting at a mark. Both girls and boys practised daily on the race track, while the adult relatives arranged children's races, umpired them and bet on them.

During this early period before the age of ten or so a good deal of 855
consideration was shown children. Girls were not allowed to pick cactus; "they are too young, thorns would hurt them". They need not go through the privations which their parents endured during a purification. "Children cannot suffer." The whole family showed them a great deal of affection. If a small child in a Papago house is not actively playing, it is generally in the arms of someone, male or female. The children run freely among their elders without rebuke. The writer has seen a child interfere constantly with the work of a potter without receiving more than a smile.

When taking texts, the writer was seriously inconvenienced by two boys romping through the small room and drowning out the informant's low voice. She asked the interpreter if it would be possible to stop the boys and he replied, "I don't think so. They are his (the informant's) grandchildren." Therefore, the text taking stopped occasionally, while the grandfather smilingly waited for the noise to lessen (4).

Children habitually run among the dancers in a ceremony and talk and shout during the singing. One informant, telling of an

3: Underhill E-5 (1931-1935) 1936
NU28 Papago NU28

dark but there are white lines in the east. Those are the white hairs of Elder Brother who made us. He put them there so we can know when day is coming and we can go out to look for food.

We crawled out the little door. I remember that door so well. I always crawled out of doors till long after I was a married woman and we stopped being afraid of enemies. Then we made houses with white men's doors. But this one was little and when we came out we could see the houses of my relatives nearby among the cactus, and the girls coming out of them, too, to get water.

Those girls had nothing on above the waist. We did not wear clothes then. They had strips of hand woven cloth in front and behind, tied around their waists with a string, for we did not know how to sew them together. Only deerskins the men knew how to sew, but our people had traded this cloth from Mexico and we thought we were very fine. And with good red paint above the waist, it *was* fine. And warm too. But the girls did not put on their paint in the early cold morning. Then they had to work.

There was no water at Mesquite Root; no water at all except what fell from the clouds, and I am telling about the month of Pleasant Cold when the rains were long over. Then our pond had dried up. If we wanted to stay in our houses, the girls had to run for water far, far up the hills and across the flat land to a place called Where the Water Whirls Around. That was a low flat place, a good place for corn, and the water ran down to it from all the hills. A big water hole was there full of red mud. Oh yes, our water was always red. It made the corn gruel red. I liked that earth taste in my food. Yes, I liked it.

The girls used to crawl laughing out of the houses, with their long black hair hanging to their waists, and they would pick up their carrying nets. Fine nets we used to have in those days, all dyed with red and blue. Shaped like a cone they were, with tall red sticks to keep them in shape. When the net was on a girl's back those red sticks would stand up on either side of her face. We used to think a pretty young girl looked best that way. That was how the men liked to see her.

I was too little to have a net than, or even clothes. But I used to help my cousins put the jars in their nets and to put little sticks between them so they would not break. The boys would stand laughing around and if there was one who was not a relative the girls would joke with him. They would throw gravel at him and run away, and once a girl said to one of my cousins: "Give me that male thing you have and I will put it between my water jars instead of a stick." So we called that man Between-the-Jars. Yes, that is how we joked in the old days.

3; Underhill E-5 (1931-1935) 1936
NU28 Papago NU28

how hungry you are. Wait till it has scum on it. So you will be a runner and not a fat man." 159x 264

When we had finished we did not wash the dishes. How could we, with no water! We scooped food out with our knuckles. The boys used two knuckles because men have time to eat. We girls used three because women must hurry and work. When we were through it was only my father who could wipe his fingers between his toes. That was because he was a warrior and had killed enemies. The rest of us wiped them on the ground and rubbed our hands together. I do not like water on my dishes even now. They feel so smooth. [701]

Then we made our toilet. We washed our faces in a little cold water, but we did not bathe. Rubbing yourself with earth does just as well. Then the older girls painted themselves with beautiful red paint, all in dots and splashes. I went out to play. 159x 515 302

I played with the boys and girls who were children of my uncles. Brothers and sisters, we call them. We had no clothes, any of us, but we were not cold. We went to a sunny place and made ourselves dolls of mesquite leaves tied with strings of corn husk for arms and legs and head. We had a little stone for the grinding slab and some sand for the corn. The boys had men dolls and they would take them away and say: "We go hunting." "Well, go," said the wives. Then the boys would hunt all around the village and find a deer bone. "Here is a deer for you." 159x 857 [291] [524]

Sometimes the boys went to get rats. They poked them out of the holes and hit them with sticks. Then we roasted them on sticks with the skins on. Good food, that used to be! [262]

Sometimes we went to run races. We had a good racetrack in our village. Our men had cleared a road that ran across the flat land as far as you could see, and every day they swept it with greasewood branches to keep off the thorns. They had a song: 159x 526 [533]

The hawk made the race-track
And on it we won
A-a-ah!

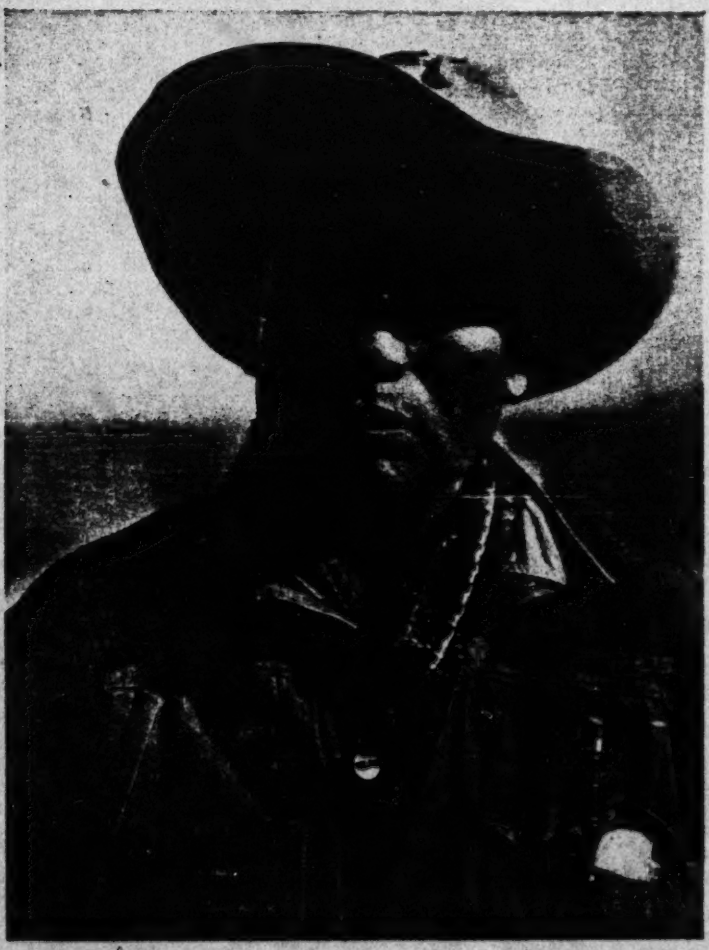
We ran with the hawk
And won a Hawk's heart
A-a-ah!

All our young men and girls practised on that racetrack so they could run fast against the other villages. We children ran, too. Every day I ran until I was ten years old and had to be doing the house work.

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

PLATE II

291
142



United States Indian Service

PAPAGO MAN

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

PEOPLE ON THE DESERT

Like many other Indians, the Papago are a young people. About 40 per cent of those living on the three reservations in 1942 were under eighteen years of age. The average age of males was twenty-three years and of females twenty-one.[3]

Costumes are not so colorful as those of some Arizona and New Mexico tribes such as the Navaho. Most of the older women wear the ankle-length Mother Hubbard cotton dress with loose blouse used by many older Indian and Mexican women in the Southwest and in Sonora. With this they wear a shawl or *rebozo* usually wrapped tightly around the head with an end hanging down the back, rather than loosely draped and allowed to fall over the shoulders. Younger women and girls wear cotton or rayon dresses in contemporary American style. Fiesta dresses are more colorful, and one occasionally sees the brilliant rayons which added splashes of color to gatherings in former years. Males from the age of one to one hundred wear denim or khaki pants with shirts of cotton for work and bright rayon for festive occasions, kerchiefs about the neck, with brimmed felt hats, and cowboy boots if they can possibly afford them. Some of the educated men have American-style "business suits" for trips off the Reservation. Good clothes, particularly shoes, are bought when there is cash on hand, and a man may spend considerable sums on hats and boots. Even in the conservative western districts of the Reservation, the people buy American clothing, often quite "fancy," for the children and young people. Papago believe clothing should be neat, clean, and modest but not necessarily sober; they all want to "look nice" before other people.

Typically the Papago move with a slow dignity and grace, and only in near-emergency situations does the word "hurry" have any meaning for them. A rider who runs his horse when he is not roping or running cattle is almost certain to elicit the comment, "Oh, he's drunk."

From early childhood the Papago is taught to be quiet, self-contained, and not to become angry. A reserved person whose equanimity is difficult to shake, he expresses opposition or resentment quietly, for he believes in discussion without argument and angry words. He does not ask direct questions or make statements directly; a question is asked through a circumlocution, and answers are given in the same manner. To white people it sometimes sounds like speech in parables, but to a Papago the meaning is perfectly clear. The curiosity of white people often causes difficulty between them and the Indians. Questioning about unimportant things the Papago regard as rather humorous, but queries about their personal affairs seem to them extremely bad taste.

3. Population data from United States Bureau of Indian Affairs, *Program, Papago Indian Reservations, Arizona*; see also chaps. v and vii below.

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

PLATE V

142
285
●291
415

Chas. Allen

PAPAGO BASKETMAKER

[p. 36]

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

PLATE X

535
291
417

a) On the dance ground

b) Eating in the feast house

AT A FIESTA

[p.83]

4: Joseph et al D,E-5 (1942-1943) 1949
NU28 Papago NU28

142
291

PLATE XIV

THIRD-GRADERS AT SELLS SCHOOL

Chas. Abbe

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

PLATE XV

142
291

Raymond B. Spicer

LITTLE PAPAGO GIRL

4: Joseph et al D,E-5 (1942-1943) 1949
NU28 Papago NU28

PLATE XVI

142
291

Young Papago Boy

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

ribbons she wants and relieve her of work occasionally, so that she may join her friends. However, the domestic labor which she shares with all the women of her household is continuous and confining, and there is little time left for village visiting. Their common effort and well-nigh exclusive companionship results in close bonds of affection between the women. 883

A reputation for proficiency in the household arts helps the girl to make a good marriage. Even today, when marriages are no longer arranged on the basis of suitability to family needs, men look on industry (in the girl and her family) as an exceedingly valuable attribute, and it is a criterion in choosing a wife. 581

Papago girls are far from indifferent to their appearance. Dress and good looks occupy much of their time, thought, and conversation. Many dresses are bought in town, and these serve as models for homemade clothing. Girls wear low-heeled shoes, usually with ankle-length socks after the current fashion in the towns. Those in the western districts, who are nearer to white towns than the eastern girls, use cosmetics generously and wear a profusion of hair ribbons, pins, and other "store" ornaments. Baboquivari girls, though much more acculturated in other respects, are less inclined to imitate the fads of American and Mexican women, but they are not less interested in making a good appearance. 883 291 301

A girl spends most of her leisure time with other girls of her age in the village, usually her cousins. Because young people often live some distance apart and leisure hours may not coincide, the group is usually small. There is a persistent tendency for each girl to seek out one other for close companionship. Some girls make stable and lasting friendships; others shift from one intimate to another. Young girls do not ordinarily stray far from the house cluster, and they often loiter around the ramada where the women of the household are working; here they discuss the latest gossip, make jokes, or plan for some important event. They may entertain themselves with picture magazines, and sometimes they weave baskets together. 883 572

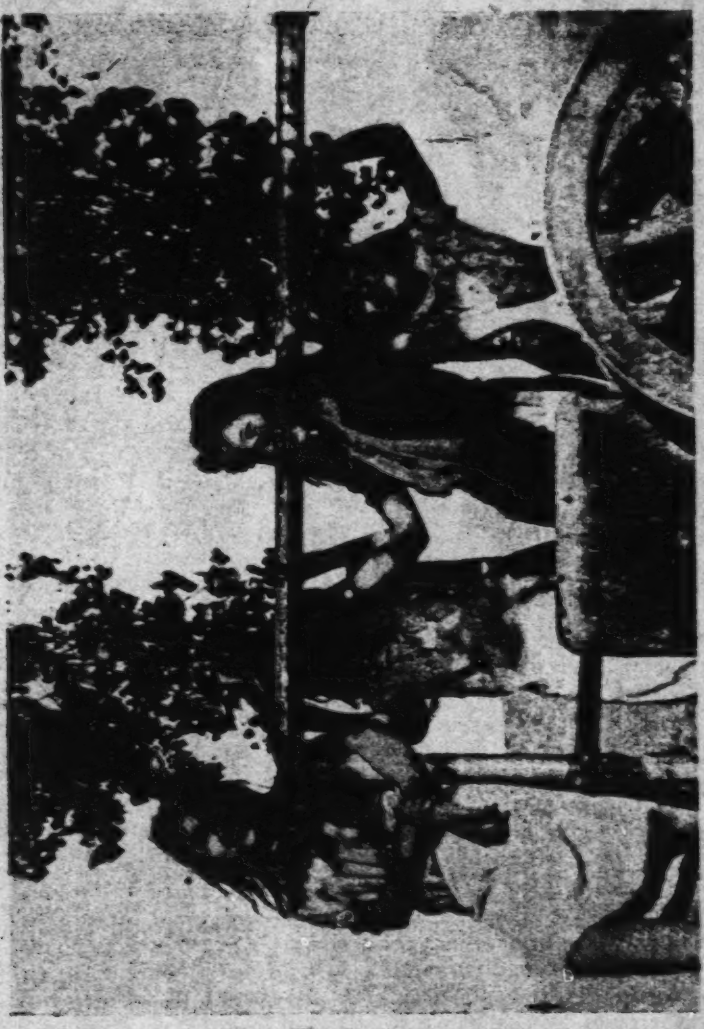
No one anticipates a fiesta with more pleasure than the teen-age girl. If the event takes place in her village, she joins the women in making paper flowers for the church and in preparing food for the guests. No girl goes to a fiesta by herself, and, if the celebration is in another village, she must be accompanied by one of the men of the family as well as by an older woman. Adolescent girls take no part in the religious phase of the celebration except perhaps to carry statues or candles in the procession. Dressed in their best, they sit together on the benches around the dance ground with the other women who wish to dance. 883 527

[Text continues on p. 153- Analyst]

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

142
291
516

PLATE XIX



YOUNG PAPAGO GIRLS

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

of making a ridiculous reply as it is to reserve. The youth will explain to another Papago that he knew what the white was saying, but, unsure of his ability to answer in good English, he just kept quiet. 563 883 571

As a rule, resident whites treat the Indians with friendliness strongly tinged with caution.[3] They respect the Papago and perhaps like certain individuals, but they know that Indians are sensitive in ways unpredictable to whites. The Papago largely reciprocate these attitudes. With rare exceptions, neither group seeks association with the other outside of business hours. The Indians admit that the white man has a peculiar magic which results in economic wealth, and this they frankly covet. But few would care to live with whites or even in their manner. To them, the Desert People remain "the people." 563 186

All teen-age Papago make more frequent trips off the Reservation than do their younger brothers and sisters. Boys go whenever they can be spared at home and can find means of transportation; girls are equally interested but must wait on the convenience of some man of the family. A young person of a western district probably has at least one relative who works in the mine at Ajo and lives there with his family; visits to these relatives are great occasions. The relatives in town live in frame houses or in shacks pieced together out of scrap iron, but even the poorest dwellings are likely to have more furnishings than western Reservation homes. Curtains, bedspreads, and tablecloths are in ordinary use, and all cooking is done indoors. With more leisure and cash, town dwellers go to the movies and buy store food, good clothes, and bootleg liquor. These are momentous matters for the Reservation youngsters, and they are quick to imitate their town kinfolk. Girls readily adopt the town styles of dress, but boys can always be recognized as Reservation Indians by their Stetson hats, Levis, and cowboy boots. Clothing, amusements, and the easier living are powerful incentives for young Papago to go and do likewise, i.e., get a job in town. 883 484 [291] 883 464

A great many youth have been accustomed from childhood to going with their families to work in the cotton fields, but late adolescence bring opportunities for work away from home. Older girls who have more than a smattering of English can get jobs as housemaids in Tucson or Phoenix, and many young girls look forward to this opportunity to live independently for a little while before marriage. A wider variety of work is open to boys. With the increased demand for labor during the war, some Baboquivari lads of sixteen to eighteen left the Reservation for several weeks or months to work on railroads or ranches. Since the Papago are known as good workers, they can

3. This paragraph is drawn largely from Ruth Underhill, "Acculturation in the Papago Village of Santa Rosa" (MS).

5: Castetter & Bell N-5 (1938-1940) 1942
NU28 Papago NU28
Pima NU29
Prehistoric Southwest NT3

of cotton textiles from a Colonial Hohokam site. Also a cotton textile was recovered from the Sacaton Phase in the Snaketown excavations, and cotton seeds and lint were found in other phases[68] (see Chapter III).

That the Pimans were growing a considerable amount of cotton when Kino arrived in Pimería Alta is amply supported. The early Spanish accounts describe the growing of cotton not only by the Gila Pima, but by the Sobaipuri on the San Pedro and at San Xavier.[69] No mention is made of cotton being grown by the desert people (Papago). Kino wrote that natives of Pimería had very good cotton fabrics, and in 1701 noted that the Sobaipuri at San Xavier had given him "many of their good fabrics and blankets of cotton"; and Velarde[70] recorded "The Sobaipuris and other Pimas of the North [evidently along the Gila] sow much cotton, which they weave, and with which they clothe themselves." He also informs us that the dress of those who lived in the north was of cotton cloth, very well woven and painted gracefully with red and yellow. Mange[71] wrote of Sobaipuri Indians at the *ranchería* Santa María de Bugota, as well as those of San Agustín de Oiaur on the Santa Cruz near present day Tucson, dressing themselves with cotton; and of the Sobaipuri Indians at Quíburi on the San Pedro gathering cotton "with which they walk dressed." He also noted that the Sobaipuri inhabitants of Arivavia, also on the San Pedro, gathered "cotton with which they weave premium mantas and painted of various colors, with which they dress and adorn themselves." The *Rudo Ensayo*, evidently written in 1763, in referring to the Gila Pima, records: "So much cotton

[68] Fewkes, *Casa Grande*, pp. 147-48; Jones, *Summary of Data on Aboriginal Cotton*, p. 5; Haury, in Gladwin *et al*, *Excavations at Snaketown*, I, 180-182.

[69] *Documentos*, 3rd ser., IV, 304, 837, 848; Sedelmayr, *Relación*, pp. 106, 108; Bolton: *Anza*, IV, 44; *Kino*, I, 291-92; II, 267; Russell, *Pima*, p. 77; Mange, *Luz*, pp. 248-50, 305; Wyllys, *Velarde's Relación*, p. 189.

[70] Mange, *op. cit.*, p. 305; Wyllys, *op. cit.*, pp. 129, 132.

[71] Mange, *op. cit.*, pp. 247-50, 858.

5: Castetter & Bell N-5 (1938-1940 1942
NU28 Papago NV28
Pima NU29

Pi Pa 291 174 242

is raised and so wanting in covetousness is the husbandman, that after the crop is gathered in, more remains in the fields, than is to be had for a harvest here in Sonora—this upon the authority of a Missionary Father who saw it with his own eyes in the year 1757."[72] Similarly, Font,[73] who visited the Pima along the Gila River while on his journey to Monterey in 1775-76, wrote that they planted, spun and wove cotton into fabrics, garments and blankets; this was also observed by Garcés. Whittemore[74] stated in 1893 that it was cultivated more than a hundred years before his time. Likewise Oñate's[75] party, which made an expedition to California in 1604-05, observed that Indians along the Gila had cotton mantas, but these were evidently the Maricopa.

Pi Pa 174 248

Bartlett, Emory and Whipple[76] reported that a considerable amount of native cotton still was being grown and used by the Pima between 1846 and 1850, and in 1873 Grossmann[77] found them still growing small amounts. The Pima have grown cotton commercially for a number of years, and as early as 1864 the Superintendent of Indian Affairs for Arizona stated that he had furnished the Pimas with five hundred pounds of commercial cotton seed.[78]

Pi Pa 248

Russell[79] pointed out forty years ago that from pre-Spanish days down to the last quarter of the nineteenth century the Pima cultivated cotton for the fiber, as well as seeds for food. However, cultivation of the aboriginal product gradually diminished, until by 1901-02 it had so nearly ceased that it was only with difficulty that a sufficient amount of raw cotton of Pima raising was secured to weave a small piece of

[72] *Rudo Ensayo*, p. 128.
[73] Bolton, *Anza*, IV, 44, 49; Coues, *On the Trail*, I, 107-08.
[74] Whittemore, in *Among the Pimas*, p. 52.
[75] Hammond, *Don Juan de Oñate*, p. 167; Bandelier, *Final Report*, I, 110.
[76] Bartlett, *Narrative*, II, 229-29; Emory, *Notes*, pp. 83-5; Whipple, *Official Report*, pp. 598-99.
[77] Grossmann, *The Pima Indians of Arizona*, p. 419.
[78] *Report of the Commissioner of Indian Affairs* for 1864, p. 153.
[79] Russell, *op. cit.*, p. 77.

5: Castetter & Bell N-5 (1938-1940) 1942

NU28 Papago NU28

Pima NU29

Pi
Pa
241
789
301
291
635

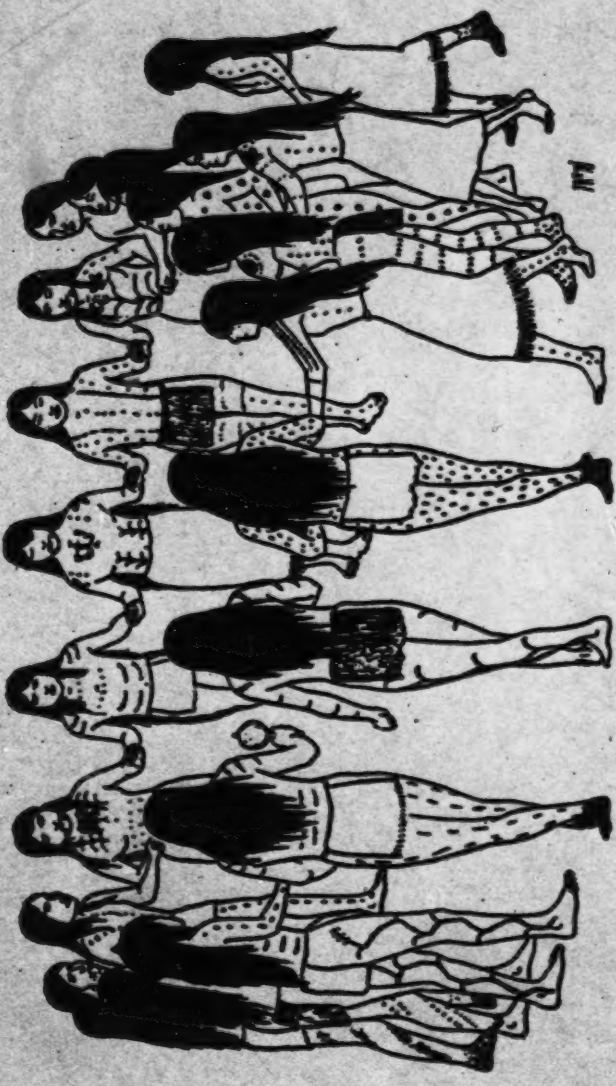


Fig. 5. Papago Rain Dance. (Reproduced from Underhill, *The Papago Indians of Arizona and their Relatives the Pima*, through the permission and courtesy of Dr. Willard W. Beatty, Director of Education, U. S. Office of Indian Affairs.)

[p. 225]

6: Densmore E-5 (1920)1929 NU28 Papago NU28

534
142
291
115

SIVARIANO GARCIA PLAYING FLUTE

[p. 4-A]

6: Densmore E-5 (1920)1929 NU28 Papago NU28

534
286
291
115
516

A, Jose Panco using scraping sticks with basket resonator

B, Severiano Garcia, Harry Encinas, and Jose Panco pounding basket drum

6: Densmore E-5 (1920) 1929NU28 Papago NU28

142
291
115

a, Mattias Hendricks

b, Mother of Mattias Hendricks

6: Densmore E-5 (1920)1929 NU28 Papago NU28

147
291
854

WIFE AND CHILD OF MATTIAS HENDRICKS

[p. 16-A]

6: Densmore E-5 (1920)1929 NU28 Papago NU28

524
291
516

a, Preparing to play

b, Conclusion of play

c, Preparing to settle a close score

BAMBOO GAME AT SAN XAVIER

[p. 78-A]

6: Densmore E-5 (1920) 1929NU28 Papago NU28

524
516
291

a, Preparing to play

b, Watching sticks in the air

c, Counting the score

STICK GAME AT SAN XAVIER

[p. 86-A]

a, Harry Encinas

b, Leonardo Rios

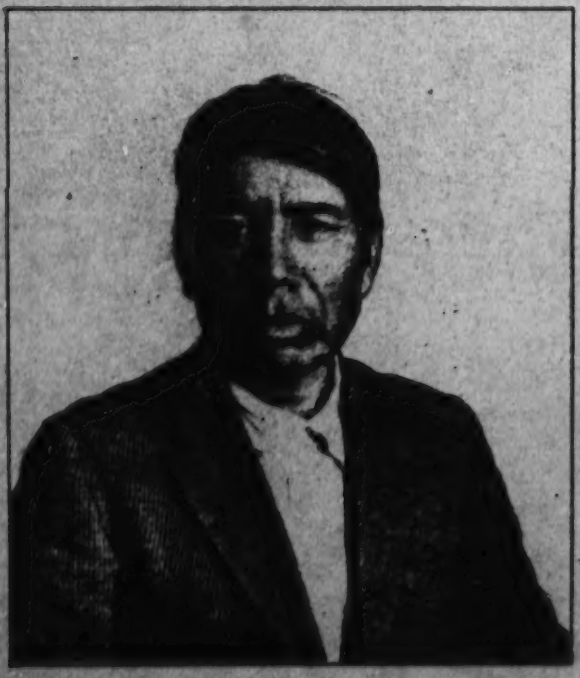
6: Densmore E-5 (1920)1929 NU28 Papago NU28

E 91
.U5
142

6: Densmore E-5 (1920) 1929NU28 Papago NU28

115
291
142

a, Jose Hendricks



b, Jose Pisano

115
142
1929

a, Owl Woman

b, Silvriano Garcia

6: Densmore E-5 (1920) 1929NU28 Papago NU28

[p. 92-B]

a, Jose Manuel

b, Jose Asunsolo

c, Rafael Morales

[p. 114-A]

6: Densmore E-5 (1920)1929 NU28 Papago NU28

115 1929

7: Lumholtz N-5 (1909-1910)1912
NU28 Papago NU28

177 are found in Sonora, and the discovery of one or two
316 large placer mines has been due to these Indians.

The Papagoes are by no means badly off, as a rule,
231 and they manage to make a good living where, so far,
511 the white man's efforts have failed. Their herds, adapting themselves to the arid conditions, are increasing and making the Indian prosperous and comfortable. Good mules now carry burdens which his wife or he himself formerly had to toil under; cheese is made from the milk of their cows and sold or used for their own consumption, and, above all, they have wheat and maize in sufficient quantities to last them all the year round. They
[431] also have wheat and occasionally some head of cattle to sell, obtaining in return commodities of civilized life.
[177 The white man's kitchen utensils are being acquired,
412] and the women have begun to find it more convenient to use flour than to grind the grain on the metate. No native race, though keeping its language, can help changing its ideas under such conditions. In a very few years there will be no more interest attached to the Papago than to the native descendant of the once proud Aztec in the suburbs of the City of Mexico.

191 Although the Papago in Arizona always insists upon
182 speaking his own language, still he is rapidly losing his
177 aboriginal beliefs, customs, and habits; even basketwork, for which the women of the tribe were noted, is falling into decay. Both in Arizona and Sonora the Indians have completely adopted the white man's garments.
177 Some old man may still be found in the more remote
291 parts wearing his aboriginal apparel, consisting of a

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28

breech cloth around the loins, but this is getting to be an extremely rare sight, and it must be confessed that the ready-made blue overalls of the white laboring man of the West, the colored shirt, a picturesque neckerchief, and gray felt hat with straight brim are quite becoming to the young bucks with their superb, lithe, and supple figures, with somewhat narrow hips. No man wears his hair long any more, but tattooing marks in the face are still seen on men and women of the former generation in the Santa Rosa valley, where ancient customs and beliefs have been preserved longer than anywhere else. In this extensive valley are also found the most important rancherias.

I was glad to have visited these Indians while there was still something of the ancient atmosphere left in the more remote parts of the Papagueria. The fact is that these decided changes in the conditions of the Papago have come about comparatively recently, perhaps during the last thirty or forty years. As Mr. Bandelier, the great authority on the history of the South-west, truly says, the ethnography of Arizona has not changed much since the year 1600. The Apaches by their raids altered tribal relations, but the change that most concerns us here is due to the settling of the country since its annexation by the United States, and in Sonora to the discovery of gold. Though possibly originating in a less arid region, the Papagoes, in relation to their environment, ought to be a no less interesting study than the country itself.

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28

532

PICTURE DRAWN BY AN UNTUTORED PAPAGO

241
291
516

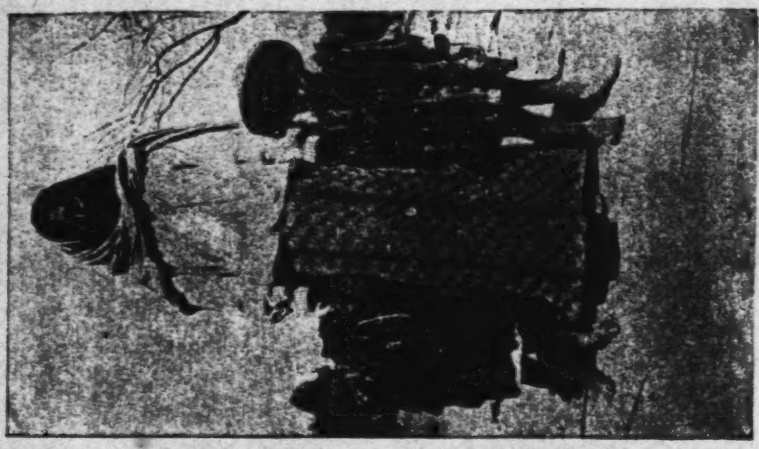
USING THE ANCIENT HOE

MOTHER WITH CHILD IN CRADLE. AKIMEL

[Facing p. 62]

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28

291



PAPAGO WOMAN, WITH HER CHILDREN, FROM BISANI, NEAR CABORCA

SHOWING HOW TO SWING THE BULL-ROARER

WOMAN'S GAME OF DOUBLE-BALL.

[Facing p. 88]

7: Lumholtz N-5 (1909-1910)1912
NU28 Papago NU28

ject with their poles. Each game was played with much agility and lasted only a few minutes, the participants keenly enjoying the sport. Formerly as many as twenty women on each side took part in this game.

I ventured to take snapshots and, strange to relate, it was not resented. A boy showed me how to swing a bull-roarer, and we all had a good time. Though the wearing apparel of these people and most of their utensils came from the white man's store, still, neither English nor Spanish was spoken, only Papago. They behaved something like natives who have not been much in contact with whites, and these "poor heathen" were the nicest Papagoes I met on my whole expedition. The entertaining crowd would sometimes retire as one man, then after a while they would return again; they were curious without being troublesome. One of the humorous sisters told me that in the rancheria of Santa Rosa, which was my next goal, there was much to be seen that would interest me, if I made friends with the principal men. She also had a house there, she said, which was at our disposal, and she gave us directions as to how to find it, for Santa Rosa was a big place.

It is, in fact, the largest summer rancheria in the Papago tribe, and people from several clusters of winter habitations gather here to the number of about five hundred. The houses are scattered over an area of nearly two miles square. Its native name is Kuátshi (Big Peak). I entered this old-fashioned rancheria with much expectancy of gaining further knowledge of the beliefs and customs of these people. Water from the

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28
Sand Papago

which the Indians knew how to gather all the year round, 184
though after May that part of the plant which is above 222
ground withers away. They had their season of chia and
used to come as far as Quitovaquita and Santo Domingo
to gather mezquite beans (called by the Mexicans *pechita*)
and eat sahuaro and pitahaya. Near all the tinajas are
seen round holes from six to ten inches deep, made into
the solid rock, in which these Indians pounded mezquite [252 412]
beans. Their pestles are frequently found. The beans
of the palo fierro were toasted, ground, and consumed as
pinole. After the scanty winter rains the juicy plant of
the sand dunes, *œnothera trichocalyx*, was boiled and eaten.

The clothing of these people was made from the skin 184
of mule-deer, antelope, or mountain-sheep. The hair was 281
first removed with a bone taken from the lower foreleg
of the animal, and the skin was smeared with the brains.
The root of the torote tree, crushed and left in water, fur-
nished necessary material for the tanning process. The [291]
man wore shirt and breech cloth, the woman a short skirt.
They killed sea lions on the rocks by hitting them on
the nose, and from their skins sandals and straps were
cut. From the badger's hair they were able to plait [301]
ribbons for the hair and make twine to be used for the [331]
breech cloth. Women wore sandals, but no hair ribbons.
The skirt was kept up by strings of buckskin.

The burden basket was not used, but they made carry- 184 285
ing nets as well as pottery, material for which is abundant 482
on the coast. Baskets were manufactured from torote,
willow, and bulrushes. In order to make bows, these 184
Indians travelled as far as the Colorado River to get 411

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28

115
142
291
492

PAPAGO: GUADALUPE, MY COMPANION FROM QUITOVAC

PAPAGO: MIGUEL, MEDICINE MAN FROM LA NARIZ

Girl

PARENTS: CHIHAHAN AND YAQUI

Boy

PARENTS: SPANIARD AND PAPAGO

[Facing p. 344]

7: Lumholtz N-5 (1909-1910)1912
NU28 Papago NU28

631 III. *Tótokvan.* ("Those who wear loose breech cloths." *Tókvan*, something loose. The designation [184 alludes to the habit of the people of this section of using ● 291] long or loose loin cloths or breech cloths, different from those worn by the other groups. They are at present more frequently called by the nickname *kíkima*, smart ones.) This section comprises most of the Santa Rosa valley, the Comobabi range, and extends east as far as San Xavier, which place was settled mainly by people from Santa Rosa. This is, roughly speaking, the north-eastern part of the Papagueria.

IV. *Kokeloroti* (Indian rendering of the Mexican *Tecoloteros;* from *tecolote*, owl). Their original name is *Tjukutkokam Kíkam*, "owl's cry inhabitants." *Tjúkutko*, owl's cry; *tjúkut*, owl, and *ko*, cry; *kikam*, inhabitant, derived from *ki*, house. These people are said to have started originally from the rancheria Tecolote, in Papago Tjúkutko, and extend from Indian Oasis southward, comprising such rancherias as Fresnal, Kóxikux, Tecolote, Sépanovak, and Pozo Verde. This section is approximately the south-eastern part of the Arizona Papagueria, and, according to the information of a Papago otherwise trustworthy, also includes the Mexican Papagoes.

771 Although the Papago, as we have seen, have elaborate 773 dancing festivals, their religion is not regulated by exterior observances to such an extent as is the case with many other Indian tribes, as, for instance, that of the Pueblo Indians, or of the Huichols of Mexico, whose whole life is ruled by ceremonies and symbols. Many

9: O'Neale & Dolores E, I-4 (no date) 1943
NU28 Papago NU28

822 colors with their familiar names was facilitated by the use of colored papers.[1]
192 Translations of most of the native words require the qualifying adverbs "almost" or "very", or the phrase "very much." The Papago prefixes *cah-* and *sih-* indicate a relationship between the hue determined upon to represent the color designation and similar colors which are compared to it. Theoretically, these latter belong to the same color group, i.e., they warrant the use of the same color designation. Judging from the evidence gathered, there is no implied differentiation in the term "almost" between a degree of relationship based upon value and one based upon purity. For example, *oame* is yellow, and *cahsoame* is almost yellow, but whether the latter is almost as dark as the color determined upon as *oame*, or almost as full strength (pure) as *oame*, is neither implied by the adverb, nor shown by the several colored papers chosen to identify the tints to which *cahsoame* was applicable (chart 1). Some of these tints were almost pure light yellows, and some were dull light yellows. They were all, however, high on the value scale. By contrast with commercial dyes natural dyes are usually more or less grayed or dull, yet there are appreciable differences in brightness among them.

But although the word *cahsoame* may be applied to any one of several light tints of yellow, pure or dull, *sihsoame*, very yellow, indicates more definitely a relationship involving brightness or purity of color as well as value. The choices of colored papers identifying "very" yellow, "very" green, etc., proved this. Dolores' remembered reactions connected with the first purchased dress materials to appear on the Reservation are additional evidence.

822 Really bright colors were unknown among the Papago. Color mixtures are
284 still used just as made, without attempts to modify by blending two or more together. It is true some colors do change while undergoing various treatments, as for example, the yellow of buckskin, which may become reddish during the tanning processes, but the change is due to the condition of the materials used rather than to intentions. The dyes and paints used by the women basket makers and potters are few in number and without strong contrasts. Even accidental color arrangements can hardly escape being harmonious. Pottery has black, or black and red patterns, on natural buff-colored clay. The question of which colors should be used or where they should be distributed could never have been very insistent.

177 The first European costumes to be adopted by the Papago women seem to
● 241 have been conservative. They had full skirts with ruffles at the lower edges,
822 usually made of light or white materials with small designs (calicoes). The Pima and the Mohave women dressed differently. The Pima at first bought yardage to wind around their waists sarong-fashion. Later they, too, made full skirts. The materials they bought were dyed in crude colors, and the

[1] Milton Bradley's *Studio Book of Colored Papers* (Springfield, Massachusetts). Each of the 18 hues appears in five value steps: two tints, middle value, and two shades. Since many of the Bradley papers are too bright, it was necessary to find some examples among duller papers.

9: O'Neale & Dolores E, I-4 (no date) 1943
NU28 Papago NU28

women's inexperience in combining them showed in the garish inharmonies. Their dresses were riots of violent contrasts. Bright red, green, and yellow skirts banded at the bottom with other colors equally bright served to identify the wearers as far away as they could be seen. The Papago were astonished at the quantities of strong colors used. Bright colors warrant the use of the adverb "very" in describing them. In such cases the prefix *sik-* means not the darkness or lightness of the color, but its purity..

Certain color names can be modified to indicate that the color is very dark. Since the modifier is formed of the Papago word for black (*ʻicuʻ*KE), the translations of *ʻicuʻkema sewe*ʻKI and *ʻicuʻkema sicelaʻ*KI, *ʻicuʻkema spiʻlemaʻ*KI, and *ʻicuʻkema smuhalaʻ*KI are equivalent to blackish red, blackish green, blackish muddy color, and blackish greasy color.[1] Obviously a modifier meaning blackish cannot be used with the remaining color designations on the list, whites, blacks, and grays, or with yellows which become browns upon darkening, or with *ʻipahi* color which is never dark.

Conventional uses of specific colors on objects in the everyday life of the Papago are almost totally lacking. Red and black are the "right" colors for the painted designs on the feathers and shafts of arrows, but the basketry and pottery seem not to offer analogous examples. There is, however, one occasion upon which four specific colors are required, and upon which they have special significance. These four colors, symbolizing the directions, differentiate the rain clouds in the Papago Rain ceremony:

NORTH: *ʻhokemaʻ*KI *ʻcevoʻ*KI
gray clouds

WEST: *ʻsweʻpoʻ*KI *ʻcevoʻ*KI — EAST: *ʻhotahi ʻcevoʻ*KI
red clouds — white clouds

SOUTH: *ʻspilemaʻ*KI *ʻcevoʻ*KI
muddy clouds

The color names for the clouds in the east and west need no explanation. The names for the southern and northern clouds derive from the Papago origin story. At the time of the flood, the rubbish that was carried along stopped in the south (*Vaʻkoliwo*KI). The flood waters went down in the north (*ʻcupin,*

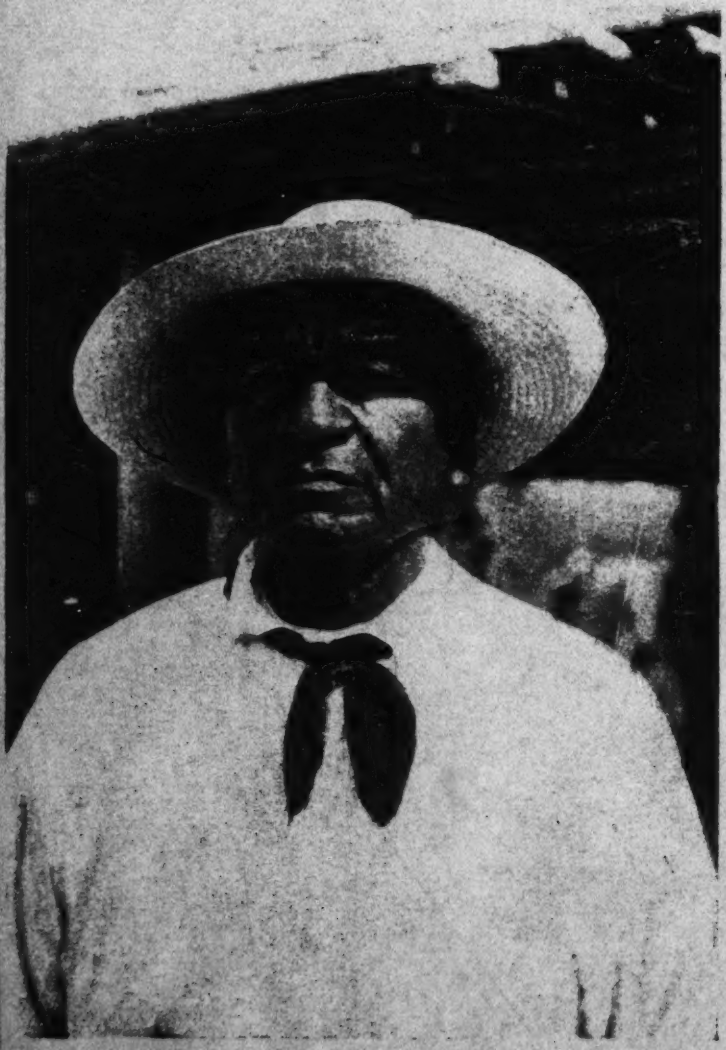
[1] Certain differences in the spellings of the same word should be noted. In the main, the orthography and spellings correspond to those followed in two earlier papers by Dolores: *Papago Verb Stems* (University of California, Publications in American Archaeology and Ethnology 10, 1913), pp. 241–263; and *Papago Nominal Stems* (Same Series 20, 1923), pp. 19–31. Throughout the present notes green sometimes appears as *ʻcelaʻ*KI, at other times as *ʻhotaʻ*KI, red as *weʻ*KI and *sweʻ*KI etc. The initial *s* is a formative element; the stem can be used with or without it.

Mountains and places with permanent names taken from colors use the stem without the *s*. East of Tucson is Little Yellow mountain, *ʻali ʻoom toʻoʻ*KI, a name merited by its appearance in the good years when poppies cover the slopes. Likewise Green mountain is *ʻcelaʻ*KI *toʻoʻ*KI and Green Well is *ʻcelaʻ*KI *vakpoli*.

13:Davis E-5 (1920)1920 NU28 Papago NU28

[Facing p. 164 (A)

115
142
291



MANUEL ORTEGA, CAPITAN AT QUITOVAQUITA

13:Davis E-5 (1920)1920 NU28 Papago NU28

[Facing p. 166]

115
142
291

KIÅ'HÅD ("RAINBOW"), WHO RELATED THE LEGEND OF THE MONSTER

13:Davis E-5 (1920)1920 NU28 Papago NU28

[Facing p. 168]

291
341

NATIVE WOMEN OF QUITOVAQUITA

17:Castetter & Underhill N,E-5 (1931-1934) 1935
NU28 Papago NU28

252 Cooking was done in a small roofless enclosure out-
412 side. There the woman kept her mealing slab—a rectangu-
415 lar block of granite hacked into shape with another stone. She had a mortar made of a section of cottonwood log, a large porous jar for drinking water, and a few smaller pots for cooking. Most of her utensils were baskets, for this migratory people found pottery a burden. There were large willow baskets for storage, others for winnowing, for parching seeds, and for eating and drinking. Willow baskets, tightly woven and water-tight when wet, took the place of dishes. Some households owned no pottery except the water-jar.

291 Clothing, in the older times, was of skins, the man
302 wearing a breechcloth of buckskin, the woman a buckskin skirt, while those who could trade for cotton had a one-piece, wrap-around cotton skirt. Both sexes wore their hair long but tied it up with a strand of grass while at work. For warmth they often covered their bodies with grease, and on ceremonial occasions added to the grease
[304] red and white paint. Women were tattooed with four lines from mouth to chin, in zigzags, dots, or merely straight lines.

291 The Papagos were a sandal-wearing people. For long journeys they made sandals, first of basketry materials and later of cowhide, but while at home they went barefoot. Occasionally we hear of the rabbit skin blanket which was so long known among their neighbors both of Arizona and California.

412 Papago women, busy with basketry, pottery, and the gathering of wild foods, did little work at agriculture, so the men took care of the fields and did the hunting. They also had to make frequent war expeditions to pursue marauding Apaches who raided their villages to take away crops, women, and later cattle and horses. Men also made trading expeditions to the Pimas and into Mexico. As a
525 means of acquiring wealth in these primitive times gam-
556 bling should not be overlooked, for success in the ancient

PLANTS AND ANIMALS USED AS SOURCES OF CLOTHING, ORNAMENT, AND COSMETICS

Ancient Papago clothing was of mule and Arizona white-tailed deerskin (*Odocoileus hemionus* and *Odocoileus couesi*) and this skin clothing was one of the marks distinguishing Papago from Pima, since the latter wore cotton garments variously colored (18, 27). For the desert area which came to be called Papagueria the clothing varied from the buckskin loincloth to more elaborately made garments and mantles. The first observers found some "nude except for the women's white aprons of rabbit or deer skin" (18, pp. 216-230).

Living informants do not remember skin clothing in the loincloth and apron form, though in their childhood such garments made of cotton were still to be seen. From these and from tradition they describe the simplest skin garments.

Men wore a breechcloth, *atoca*, consisting of a soft strip of buckskin, tied around the waist, with another narrower strip passed between the legs and under the front and back of the belt; in its folds were arranged pockets in which tobacco could be carried. The upper part of the body was naked except in cold weather when a buckskin was thrown shawl-wise over the shoulders and tied with thongs. The rabbitskin (*Lepus* sp.) garments had disappeared, though rabbits were and are still plentiful. By degrees the buckskin shawl developed into a shirt with the coming of sewing, and eventually the shirt became an elaborate tailored [386] garment with a yoke, long sleeves, and fringed seams, the whole being dyed red from the root of *Krameria glandulosa*, and sometimes decorated with white chalk or an appliqué of white buckskin. While the old deerskin costume consisted of only shirt and loincloth, hunters who were rich in hides wore long deerskin leggings with fringed seams reaching to the hips. An informant of ninety reported that in her youth young dandies came to the dances in leggings of

17:Castetter & Underhill N,E-5 (1931-1934) 1935
NU28 Papago NU28

western goshawk skin *(Astur atricapillus striatulatus)* with the feathers on.

Women wore a breechcloth like that of the men and over it an apron of two buckskins pulled over a belt, one in front and one in back. In the memory of informants, however, women wore only cotton aprons in the same way "because we didn't know how to sew." Deerskin skirts were then being sewed by professional leatherworkers, like the shirts, and were similiarly dyed and decorated, and in addition might have a border of deer hoofs around the bottom with a fringe of deer hoofs on short thongs around the waist. The upper part of the body was naked except for a buckskin shawl like that of the men, which, however, never developed into a shirt.

The garments made of cotton were similar in shape to those of buckskin. Men wore a cotton breechcloth and women two cotton aprons. But women sometimes wore a single strip of cotton twisted around the waist and wide enough to reach below the knees. It might be held in place with a thong, a twist of rope, or with one of the colored belts described above.

Although the Papago are known to the Navajo as "sandal people," their sandals were used only for hunting, war, and journeys. Most informants remember no sandal material other than cowhide *(Bos taurus)*, which began to be obtained by trade soon after the first Spaniards reached the country. However in the mountainous country toward the Gulf, the skin over the knee of a mountain sheep *(Ovis mexicanus)* was found strong enough if doubled. In the Baboquivari valley people used for this purpose the bark of the hackberry tree *(Celtis reticulata)* which comes off in smooth slabs.

Leather sandals were made with the sole straight across the toe end, sometimes with a projection in the center, like the Apache flap, to protect the great toe. Under the heel end was laid an extra piece of rawhide with two narrow tabs which came up through slots in the sole to take

the buckskin lacing. Another type of sandal is described as made of two thicknesses of deerskin dyed red and bound together at the edge with white deerskin. The "rich" had buckskin moccasins to the knee.

Pouches were made for carrying tobacco, paints and fetishes, the simplest being a round piece of dressed buckskin fringed all around the edge and tied up with a thong. All those made at present are of dyed buckskin (colored red with dye from the root of *Krameria glandulosa)* made of two semi-circular pieces sewed together, with fringe around the seam and a flap fastened by a knot of thong serving as a button. Others were made of rabbit skin *(Lepus* sp.) or sometimes fox *(Vulpes fulvus)* with the fur left on.

No headdress was ordinarily worn, although warriors had various caps and ornaments. The *siwoṭ* was a single upright plume, stuck in a headband which might be woven or be merely a deerskin thong. The *pitcpoṭ* was a row of feathers around the head like a crown thrust under a buckskin band. A more elaborate bonnet was the *acki wonam* —a buckskin cap with upright feathers sewed closely all over it with an especially high tuft on the top. There is also mention of a cap of peccary skin *(Pecari angulatus)* fitting closely to the head with upright eagle *(Aquila chrysaetos)* or hawk feathers (because they are the best fighters) sewed around its edge and a mask of buckskin hanging over the face and tied around the neck. Warriors might also tie a bunch of eagledown to the hair at the top of the head, or some long feathers to the hair at the back.

Men wishing to keep their hair out of their eyes tied it with a deerskin thong, or for gala occasions with a woven headband of red and white cotton. For war they tied it at the back of the neck with a deerskin thong, then twisted the mass into a short club wound about with deerskin, and this was specifically called the war knot. Women always wore their hair loose except for a thong or a twist of grass tied around the forehead while working. In racing they brought the whole mass of hair up over the forehead and back again,

19: Dobyns E-5 (1950) 1951 NU28 Papago NU28

[Arizona Labor Camps]

365 ←
415
252
291
35 →

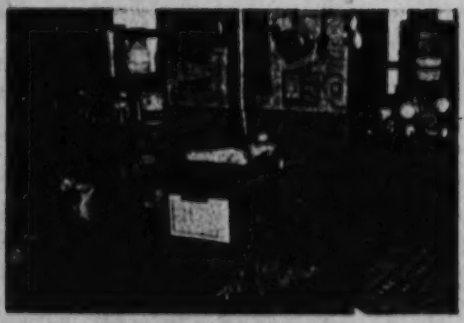
Some camps had electricity...

and cooking was easier.

291
313 ←

252
35
415 →

Most camps had a wood pile...

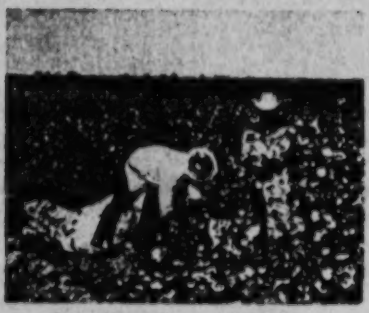


and cooking was a problem.

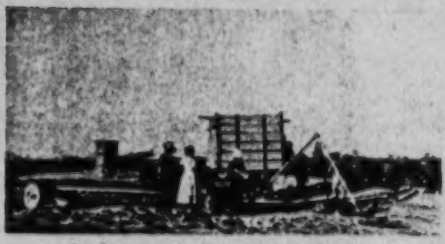
291
464
516

[291]

Picking is two-hand work . . .
you have to move fast . . .



and you have to stoop down low . . .



drink your water out of a barrel . . .

464
482

464
465

and climb up high . . .

but the pay is very welcome.

.9: Dobyns E-5 (1950) 1951 NU28 Papago NU28

857
855
←

857
291
→

Children played under mother's watchful eye . . . in the forest of cotton stalks . . .

or alone at the edge of the field . . .

857
609
←

857
291
142
→

with Anglo, Mexican-American (and Negro) children . . .

or alone in the camp.

439
● 291

[302]
→

The Desert People buy food in the supermarkets . . . the neighboring Chinese stores.

clothes . . .

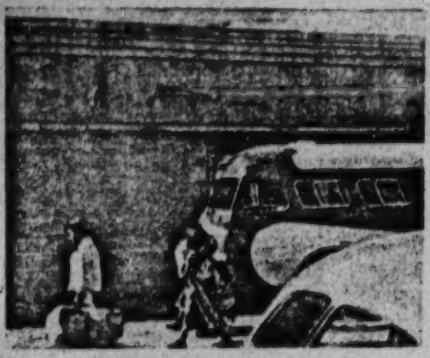
[494]
→

notions . . .

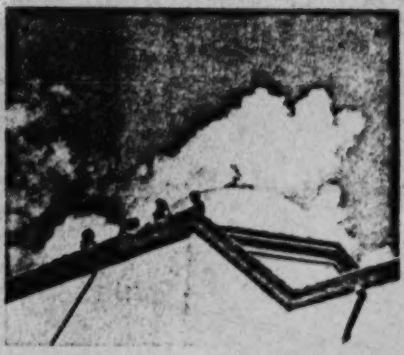
and ride back to camp in a truck.

19: Dobyns E-5 (1950) 1951 NU28 Papago NU28

184
188
529



Half the Papago pilgrims came by bus.



Papago children explored the church founded by Eusebio Kino and Augustin de Campos over 250 years ago . . .

291
439

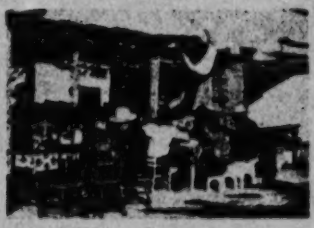
or enjoyed a ride . . .

while their parents shopped for candles for San Francisco Xavier . . . and ribbons for stay at homes . . . and statues . . . and religious pictures . . . and milagros.

19: Dobyns E-5 (1950) 1951 NU28 Papago NU28

Magdalena

Papago pilgrims watched Yaqui and Mayo dancers fascinated . . . paid them hard-earned U. S. coin . . .



ate in sidewalk restaurants . . .

and drank Mexican beer . . . mescal . . . tequila . . . in the sidewalk bars . . .

bought watermelons . . . boiled green corn . . . sugar cane . . .

even youngsters . . .

and passed out . . . to be helped home . . . before the police came.

3: Whitsd G-5 (1890) 1894 MT15 River Yumans
Papago NU28

311 In the spring of 1890 the land was allotted to the Indians in severalty, and it may now be divided as to quality as follows:

	Acres.
Land that is farmed	800
Land that is not now farmed on account of deficient water supply	1,500
Timbered land allotted	5,000
Mesa land, suitable for pasturage, allotted	25,000
Mountain land, including desert land that can be pastured 3 months in the year	20,000

The 1,500 acres not farmed on account of deficient water supply may be farmed when a better and more economical mode of irrigation is adopted than that now practiced by the Indians. The 5,000 acres of timbered land is what is usually called mesquite land, from which the Papagos procure their fuel and sell considerable quantities from year to year. The 20,000 acres of mountain land is next to worthless.

There are 94 heads of families on the reservation, and a little more than 5 acres of farming land (land that is farmed) are allotted to each head of a family. The 500 acres of allotted land are surveyed and staked out. The [#34] area of land cultivated is diminished, and no progress is being made in methods of farming. Most of their income seemed to be obtained from the sale of wood and hay cut on the reservation.

AGRICULTURAL PRODUCTS RAISED AND STOCK OWNED BY INDIANS FOR 1889–1890.

241

PRODUCTS, STOCK, AND LAND.	Number.	Value.
Total value of agricultural products		$5,170
Bushels of barley	1,000	1,000
Bushels of corn	1,000	1,000
Bushels of vegetables	1,000	1,000
Melons	200	20
Pumpkins	1,000	150
Tons of hay cut	500	1,000
Total value of live stock		4,320
Horses owned by Indians	200	3,000
Cattle owned by Indians	150	1,500
Domestic fowls owned by Indians	200	20
Acres under fence	34,000	.....
Posts made during year ended	7,000	.....

231

942 All of the Papago Indians living on reservations are in a village near San Xavier church. Their dwellings
493 are mostly rude adobe, with dirt roofs and few windows, and are almost destitute of furniture except the most
291 primitive. There are only 14 comfortable adobe houses. Many of the Indians own farm wagons, though their
797 farming tools are rude and unserviceable. The men all wear the civilized dress; the women also wear dresses similar to those worn by the whites, but leave off their shoes on ordinary occasions. It is claimed that 250 of the Indians living on the reservation are members of the Catholic church.

STATISTICS OF THE RESERVATION PAPAGOS.

162

Whole number living on the reservation		345
Males	184	
Females	179	
Children under 1 year of age		23
Males	11	
Females	12	
Number married		160
Number over 50 years of age who can read		10
Number who can read and write		10
Number who can use English enough for ordinary conversation		20
Number of children of school age		60

658 797 SCHOOLS.—The Catholic church has provided 2 neat, well-furnished schoolrooms adjoining San Xavier church, which will accommodate about 70 pupils. A school was maintained there during the year 1890 by the Sisters of the order of Saint Joseph, without pecuniary aid from the United States. The average attendance for the year ending June 30, 1890, was about 20. In addition to elementary studies the girls were taught sewing, crocheting, knitting, and minor household duties. A few of them became quite skillful in operating the sewing machine. The great drawback to the prosperity of the school was the irregularity in attendance. The school was again opened in September, 1890.

3: Whited G-5 (1890) 1894 NT15 River Yumans
Papago NU28
Pima NU29

Pa 658 797

There is what is termed a "contract school" located at Tucson, which many of the Papago children attend. The school is established and supported in part by a missionary department of the Presbyterian church. The buildings are large, airy, well planned, and adapted to the purpose required. The pupils seem well disciplined and clean. The government pays a stated sum annually to the school for each pupil in attendance as reimbursement for board and clothing furnished. The school owns 5 or 6 good buildings, all in good condition and well furnished, also a farm of 43 acres. On account of lack of water but few garden vegetables are grown, but barley and wheat yield abundantly.

Some of the scholars are taught carpentering, painting, and plastering, and their work is quite satisfactory.

PAPAGOS LIVING OFF THE RESERVATION.

Pa 131 197

These Papago Indians live in the southern part of Pima county, along the southern border of the territory of Arizona. Their language is similar to that spoken by the Pimas. They roam over a country about 100 miles in width north and south and about 125 miles east and west, and there are a few small villages over the Mexican border but near the boundary line.

Pa 13 231

The country in which they live consists of broad, open plains, divided by mountain ranges. The valleys or plains are arid, having no natural springs or running streams of water; yet after the summer rains these plains are covered with grass of a fine quality, and owing to the dryness of the air this grass is cured or dried on the ground and furnishes good, rich food for cattle during the remainder of the year.

Pa 361 312 342 [231]

The Indians select their dwelling places at the foot of the mountains near the mouth of the various canyons that open out into the plains. Small springs often flow through these canyons and sink into the sand. The Indians utilize these springs or sink wells into the sand, and thus secure the underflow from the springs. Their cattle feed out into the plains and return to these wells or springs to drink. Near these watering places, usually on an elevation, the Indians build their houses in their permanent villages of adobe, about 12 by 16 feet in area and about 8 feet in height. Small poles are laid on top and crosswise of the building, and on these are laid brush, with weeds or grass on the brush, the whole covered with about 6 inches of clay, which is impervious to water. The floor is of clay, and there is one doorway, but no windows. The doorway is sometimes closed with a dried beef hide. As a rule, they live on the outside of the house. The house contains no furniture except a little bedding and some cooking utensils.

Pa [352]

Pa 262 439 291

Their food consists of beef, dried wild fruit, dried mesquite beans made into a kind of bread, and wild game. During the summer rains they raise some vegetables, which they dry for winter use. They also sell or trade cattle to settlers in the Gila and Santa Cruz valleys for wheat and corn, which the women grind in their crude way into meal and flour. They have adopted the civilized mode of dress, and are gradually learning the use of soap.

The women of the tribe are virtuous and industrious, being in these traits far in advance of any other tribe in the territory.

Po 161 648 Pa 46

There are 4,000 of this tribe living off the Papago reservation. With rare exceptions they are self-sustaining, have always been good citizens, and on many occasions have joined with the whites to assist in suppressing murderous Apaches. The principal occupation of the men is raising cattle and horses, and a little farming when they can find a piece of damp ground that will raise corn and vegetables, hunting, chopping wood around mining camps, and ordinary labor wherever they can find it. If there is any mixed blood in the tribe it is not perceptible.

There are several mining camps scattered throughout the country which these Indians inhabit, and in some of the large valleys wealthy men or companies have sunk wells 500 or 1,000 feet deep and established cattle ranches or ranges, and many Indians are employed about these camps and mines.

Pa 133 497 224

The country is somewhat difficult of access, as there are several mountain ranges running through it. The trails follow the valleys, and sometimes it is "a long way around where it is only a short way across". These mountain ranges abound in game, which the Indians hunt.

Pa 273 231

A month's travel in these Papago villages failed to reveal a single case of drunkenness, although there are frequent instances of drunkenness among Indians in the streets of Tucson. They have great numbers of horses and cattle, but it is impossible to form a correct estimate as to numbers. The horses are small and inferior, but the cattle are fully up to the average in size and quality.

Pa 648 771 1797

These Indians as a tribe have always been exceptionally friendly to the white people. They have never received aid from the government. The little religion they have is a conglomerate of Roman catholicism, superstition, and Indian hoodooism. The Roman Catholic church established missions among them more than 150 years ago.

THE RESERVATION AND NONRESERVATION PAPAGO INDIANS, PIMA AGENCY.

Report of Special Agent C. W. Wood on the reservation and nonreservation Papagos of Pima and Cochise counties.

Pa 101 Pi [101] Pa [797]

TRIBAL NAME.—The Papagos and Pimas were formerly one tribe. Authorities differ as to the derivation and meaning of the name. One view is that Papago means "hair cut", another that it means "baptized". Neither of these meanings has any etymological basis or value. The most reasonable derivation of the term seems to be the following, derived from conversation with the oldest Indians: the division of the Pimas occurred from the labors

3: Whited G-5 (1890) 1894 NT15 River Yumans
Papago NU28

241 GRAIN.—The roving Papagos, those living off the reservation, raise only grain enough, principally wheat and corn, for their own use. Squashes, melons, and sugar cane make up the list of their common crops. Cultivation with them consists in scratching the ground with their stick plows and planting the seed. They pay no attention whatever to weeds. They inclose small fields of fertile ground in the recess with brush fences and then plant after a rain of the right season. If it rains in November, they plant wheat. Rain in December will insure a good growth of straw, but rain in February will be necessary to mature the berry. The failure of rain in any of the 3 months will prevent planting or about ruin the crop which has been started. Owing to the uncertainty of propitious rains they obtain crops, apart from irrigation, only about once in 6 years.

Their wheat is white, a short, plump berry, of remarkably good quality. In the off years they resort to the reservation, raise a little grain, and "peak" it to their villages. Corn, squashes, sugar cane, and melons are raised after the summer rains.

252 412 They grind grain on an inclined stone, called a metáte, using a smaller stone, about the size of a brick, called a mano, as the crushing power. A handful of whole grain is placed at the top of the metáte, a part of it is scattered over the surface of the stone with a dexterous flirt of the hand, and it is then powdered by two or three energetic rubs with the small stone. The whole process resembles that of washing clothes with a washboard. The flour is caught in a bowl as it falls from the metáte, is clean and free from grit, and contains all the nutriment of the grain.

272 252 [334] Parched wheat, when ground in this manner, is mixed with water, forming a palatable drink, called pinole. Corn is never ground raw, but after it has been boiled, and the meal is pressed and rolled up in soft corn husks and forms their bread for journeys. It is superior in taste, in my judgment, to any kind of corn bread made by the whites. They manufacture a kind of cheese from milk, but have no process for butter making.

231 STOCK.—The Papagos have small herds of stock and droves of horses. These constitute their substance, but such possessions can not be large in view of the uncertainty of water. Nearly every family has a few fowls. Their wants are few, and these are easily satisfied. They are self-supporting, and no charge on the government for either food or clothing.

493 AN occasional farm wagon was found in a village, but in Ki-ki-wah there were 4. This village is about 90 miles from Tucson and 10 from the Mexican line.

224 [439] GAME.—Various species of deer abound, and in season the markets of the whites are supplied with venison by the Indians. Mountain sheep and goats are also brought in by them, but in less numbers than deer. Black and cinnamon bears are occasionally killed. The cotton-tail rabbit abounds, and is in demand for the table. The flesh is white, and fully equal to chicken in delicacy of flavor. Dangerous wild animals are also killed by the Indians in considerable numbers. The most formidable of these is the mountain lion. This animal destroys young stock, and is therefore hunted with zeal by the Papagos. The pelts possess a trifling value. The wildcat and civet cat are very numerous. The coyote, fox, jack rabbit, and skunk make up a group of animals which are pests, though not dangerous ones. The jack rabbit is sometimes used for food.

223 BIRDS.—Among the birds useful to Indians are the quail, dove, mocking bird, and cardinal bird. These are trapped with great success by them, the quail and dove for food, the others for household pets, their sale forming quite an income. Hawks, owls, and crows abound. Wild ducks, geese, bittern, heron, and snipe are killed in their migration back and forth between Mexico and California. It will be seen that the Indians have many food resources on wing and foot, valuable for consumption or sale.

342 333 DWELLINGS.—No tents are used among the Papagos, and about two-thirds of the houses are made of adobe, the rest being constructed of mud and brush. They consist of but one room, and have dirt roofs laid on rafters of small trees. There is no uniformity as to the size of the houses. The adobe bricks are made in an open frame of four compartments from a gray mud or clay mixed with short cut straw or hay. This mold is placed upon the ground, filled with the soft adobe, packed firmly, and then the frame or mold is removed and the brick left to dry. The usual size of a brick is 4 by 9 by 18 inches.

[358] The Papagos are cleanly in their habits. They sweep the dirt floors of their houses, and in some cases the ground around them. No vermin of any kind was found in any of their houses.

291 [177] CLOTHING.—The men wear boots or shoes, pants and shirts, and straw or felt hats. A canvas jacket is worn on cool days or on a journey. The women wear shoes, stockings, and skirt, and waist blankets are quite common with both sexes, with the women serving as shawl and head covering. The women sew nicely by hand, using thimbles. They also use sewing machines, of which there were three in Ki-ki-wah.

181 [548] [595] MORALS.—The men were generally represented to me to be truthful and honest and the women to be virtuous. Prostitution is said to be unknown among them. This may be due to the fact, as some claim, that wives are taken and abandoned at will. Occasionally a man was found with 2 wives.

Their honesty was tested in various ways on our trip. The outfit of 2 wagons was left unguarded for a whole day when we made the trip from Tecolote to Fresnal and neighboring villages, and not a thing was disturbed. Twice after we left villages forgotten articles were brought to us by men on horseback. These articles would not have been missed, and might have been kept by them with perfect impunity. The Papagos are not addicted to

000